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circumstances and how those experiences played in their lives. As concerns the policy implications identified in the book, the work will help direct greater attention to enabling diverse groups to achieve a sense of home. The text flows smoothly into several policy discussions (merit of forms of tenure, fate of displaced 'inferior' tenants during revitalization) on the basis of the book's overall analytical approach. This involves treating actors as seeking through strategies to realize *concepts* of home. The project's dimensions and interest in sustaining policy touch-points recommend this approach but it displaces an historiographical preoccupation with understanding by what processes home was realized. Nevertheless, the book contains passages (especially in the chapters on postwar 'Rooming Homes' and 'Aboriginal Experiences') that raise the issue of the *practical* realization of home via gendered routines particular to classes and community groups. Knowledge of the latter is critically important for understanding how different groups have influenced and benefitted from housing institutions and policies. *Living on Furby* contributes to our knowledge of neighbourhood transition and suggests new directions for research by presenting evidence of the varied conceptual and practical resources used to realize home in a Canadian city in the last century.

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Leloup, Xavier and Martha Radice, eds. *Les nouveaux territoires de l'ethnicité*. Québec, Les Presses de l'Université Laval, 2008. 286 p.

As a specialist in Canadian immigration history, I read *Les nouveaux territoires de l'ethnicité* with great pleasure, thankful for an academic study of central issues surrounding diversity, rooted in a Quebecois context, yet with an international outlook. Doing justice to its title, the eleven contributions effectively demonstrate the fundamental link between territory, conceptualized as a social, political and economic space, and ethnicity, ultimately moving away from traditional understandings of both concepts. In an introductory essay, Xavier Leloup and Martha Radice outline the rapid changes that contemporary cities have undergone in recent years, due to increased mobility, immigration and new technologies, rendering the notion of the "city-mosaic", where neighborhoods are nearly ethnically homogeneous and spatially contained, extinct. In light of these transformations, as the editors maintain, the relationship between space and ethnicity needs to be re-visited.

Indicative of its conceptual framework, the essays in *Les nouveaux territoires de l'ethnicité* stress the relational character of ethnicity, the product of the relations between groups or more specifically, between a majority and minority group or else between two or multiple minority groups. Deidre Meintel and Josiane Le Gall provide an interesting comparison of mixed couples in and outside of the metropolis, underlining the effects of the couples' milieu on the intergenerational transmission of identities. Highlighting the importance of biculturalism, versus

cosmopolitanism, in the parental projects of the couples living in the nearly ethnically homogeneous countryside, the authors point to the significant role played by the non-Quebecois' country of origin. Returning often and maintaining close links with the foreign-born partners' family, Meintel and Le Gall assert that these mixed couples have adopted a transnational way of living. Undoubtedly, trans-nationalism is re-defining the relationship between ethnicity and territory in the twenty-first century, an overriding theme in many of the essays.

The editors assert in their introduction that the seemingly natural link between territory and nation, neighborhood and community, region and local costume can no longer be taken for granted. Aptly illustrating this hypothesis, Nevena Mitropolitska examines the role played by the online discussion board used by potential Bulgarian immigrants to Canada. Initially utilized to "decode" Canadian society, the social links created between members later served as a springboard for more tangible forms of mutual assistance and, in some cases, a common neighborhood. Thus, this "emancipated community" does not proceed by official bureaucratic channels when seeking aid. In fact, social and transnational networks, as Michele Latz Laaroussi maintains in her chapter on immigration to the Quebecois hinterland, can undermine and even conflict with local geographical, administrative and political spaces. For example, when the regions outside of Montreal readily accepted immigrants to replenish their depleted workforce, many, such as those from the former Yugoslavia, left for Hamilton and London, joining their long-established counterparts and family members in Ontario. Indeed, immigrant networks, as one can discern from many of the essays in this collection, challenge scholars to call into question the role of Nation-State, especially with regards to its control over its territory.

In an era of increasing globalization, as Cecile Poirier specifies in her essay addressing immigrant neighborhoods, the city is a point of reference, both administrative and symbolic, in the construction of community. Hence, the social and economic integration of immigrants is viewed as a key function of the neighborhood. However, due to increased mobility, even at the local level, this notion has been called into question. For instance, Josiane Le Gall and Christelle Cassan's study of immigrant men in relation to Montreal's health services reveals their "nomadic" approach, where the men are willing and able to go anywhere in the city to receive care. Thus, as Le Gall and Cassan's essay confirms, the neighborhood, to borrow the words of Poirier, is the "trampoline" used to access the rest of the city, no longer serving all of an individual's needs, as in the days of the "city-mosaic". The relationship between immigrants and their neighborhoods is, therefore, considerably more complex than popular discourse suggests.

Published shortly after the Bouchard-Taylor Commission, *Les nouveaux territoires de l'ethnicité* also aims to contradict common misconceptions held by the general public. For instance, instead of viewing ethnic enclaves as a sign of poor integration, Nong Zhu and Said Aboubacar maintain that, in some cases,

immigrant neighborhoods ease the economic integration of new Canadians and the area's ethnic businesses and restaurants, as Martha Radice argues, can acquaint Canadians with immigrant cultures, albeit superficially. Similarly, contentious debates over expression of ethnicity in the public sphere are not inevitably negative. Instead, Carolle Simard, in her chapter on the place of ethnic minorities in Canadian politics, asserts that the struggle for visibility is a key component of the political integration of ethnic minorities. It is, in fact, as Annick Germain, Laurence Liegeois, and Heidi Hoerning contend, sometimes necessary in order to establish an equitable social order. Further delineating the arguments brought forth in previous essays, Valerie Preston territorializes the question of ethnic visibility, comparing the establishment of an Asian shopping mall in Sydney, versus its rejection in Toronto. Underscoring the role played by the municipal, provincial, and federal governments, Preston concludes that in Australia, Chinese immigrants were positively perceived at every level of government, unlike in Toronto, where the municipal authorities were hostile to their claims in spite of Canada's overall positive reception of the Hong Kongese. In short, the authors bring to light the complex nature of the question of ethnicity in the public space, the milieu where the receiving society constructs its relationship with the minorities in its midst.

Emphasizing the multiple meanings of ethnicity, a function of not only ethnic origin but also, for example, social class, age or sexual orientation, and the multiple identities and forms of belonging that a territory can embody, Xavier Leloup's final essay is a fitting conclusion to this collection. A must read for academics looking for the latest research on ethnic studies, this book, nevertheless, could have benefited from an analysis of the ethnicity, and its relationship to space, of the two French and English majority groups. Because, indeed, as *Les nouveaux territoires de l'ethnicité* illustrates, the dynamic between individuals and their milieu is no longer necessarily a question of majority versus minority in a given space, but instead, extends to the many different social, economic, political, cultural and global forces that define our society today.

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Myers, Tamara. *Caught: Montreal's Modern Girls and the Law, 1869–1945*. Toronto: University of Toronto Press, 2006. Pp. 345. Illustrations, photographs, charts.

Tamara Myers' *Caught* is a complex and fascinating study of female juvenile delinquency in Montreal. Myers explores how "*les jeunes filles modernes* were integral to the development of Quebec's juvenile justice system" (4). In doing so, Myers analyzes both the system and the women 'caught' in it, while highlighting Montreal's ethnic and religious diversity. Drawing on an impressive amount of research, anchored by over one thousand case files on female juvenile delinquents, Myers has produced a compelling and richly textured study of delinquency in relation to the particularities of Montreal.

The book focuses on three interrelated themes informing the discursive construction and lived experiences of young, female delinquents, which are taken up to varying degrees in seven chapters. First is the legal structure and apparatus that constructed and attempted to define and regulate juvenile delinquency from 1869 to 1945. Throughout this period Myers demonstrates that everything from what brought girls in front of the court to their 'treatment' was informed by particular discourses of femininity and often shaped by ideas of sexuality. Myers begins the study with the 1869 Acts respecting Industrial and Reformatory Schools, which were part of the reformatory impulse concerned with neglected children and intimately connected with the Catholic religious orders and notions of nation-building influenced by the Catholic hierarchy. Subsequent provincial government policy produced the Montreal Juvenile Delinquents' Court (MJDC) in 1912, which had sole responsibility for juvenile cases until another court was established in Quebec City in 1940. While focused on child-saving during the early decades of the twentieth century, Myers demonstrates that the court was deeply gendered and maternalistic in its response to delinquency, relying on various court prescribed 'surrogate mothers' who worked as female probation officers or who worked in the Catholic Soeurs du Bon Pasteur reform school or the Protestant Girls' Cottage Industrial School. During the interwar years, however, the court moved to an increasingly professional model helped along by female Jewish probation officers who rejected the maternalist focus. The study ends with girls' violent revolts in Montreal's two reformatories in 1945 and 1946.

Myers is keenly aware of the relationship between *les jeunes filles modernes* and the city of Montreal in the early to middle decades of the twentieth century, which is the period of focus for most of the study. The second theme is the emergence of and reaction to modern girls in Montreal, who like modern girls around the world, were born of the urban, industrial landscape and marked out significant generational differences in regard to public presence and private behaviour. Familial strife over daughters' roles and expectations in a changing urban context was an important component in the delinquency cases. Young, working class women's purported susceptibility to the urban environment and its commercial amusements increasingly informed discourses of female delinquency, and working class girls made up the majority of cases in the juvenile court. For the delinquent girls in Myers' study, it was often their experiences with low-paying work in the city (with its accompanying opportunity for cheap amusements) that brought girls increasingly out from the watchful eyes of traditional authorities and resulted in clashes with parents or guardians and eventually the juvenile court. Notions of female delinquency were also caught up in wider social and cultural anxieties related to changes in femininity and visibility as well as issues related to the maintenance of the French-Canadian family and nation. Young women, who perhaps fit too well with urban modernity, became fodder for critics who turned the female delinquent into a "social problem and metaphor." (59) Myers argues that the girls' age, gender, and familial unruliness, combined with their independence as